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“*Sīla Paññānato Jayam*”



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THE BATTLE OF KALINGA

the Western Frontiers while he was still a young man? Adhering to the age-old tradition that a mighty ruler should enlarge his empire by “conquering the directions”—digvijaya—Asoka led his armies against the people of Kalinga. Kalingas were a valiant race. They were equal to the forces of Magadha and in the battle that ensued many died, many were maimed; many were rendered homeless, and many suffered untold agonies. Asoka, who ultimately conquered the Kalingas, looked upon his conquest with remorse. “I am the Victor—but at what price? Behold the myriads of innocent men, women and children, whose blood has stained my hands,” he thought. What glory is there if one were to conquer the whole world and yet be a prey to repentance, worry and mental affliction? The battle of Kalinga proved beyond any doubt the futility of war. A change of heart—so essential for the well-being of humanity—was achieved and the great conqueror, Asoka, became a greater conqueror because he discarded his arms and strove to win, not new lands, but the goodwill of the people of the world. Asoka, the Terrible (*Caṇḍa-Asoka*) became Asoka the Righteous (*Dharma-Asoka*) and humanity had another hero of whom it could be rightly proud.

After twenty-three centuries, man finds that he is just where he was on the eve of the Battle of Kalinga. Greedy for power and jealous of the prosperity of the neighbours, he

is still governed by the primitive and base motives. If there be a difference between him and his ancestors, it is certainly one of degree. While the ancient man's cruelty against man found expression in less dangerous means of destruction, the man of today has perfected the art of killing to its utmost and is incessantly working to find more and more efficient ways of destroying more people and more of their achievements with less risk to himself. It is a mad race—one in which humane considerations seem to find no place.

Hiroshima catastrophe could have been another battle of Kalinga. The destruction, wrought by the Atom Bomb cast over a city of innocent people, was a million times more heart-rending than what the primitive swords and bows achieved in Kalinga. The terrible effects of man's cruelty are yet to be seen in the human wrecks who survived the blast. But what was its result? Was the world shaken by the magnitude of the damage? Perhaps, yes. The weaker countries did protest more through motives of self-preservation. But the victors? Did they sit back and repent? Did they take stock of what destruction they had caused? If they did, it was only with the idea of making their subsequent weapons more effective. While the Battle of Kalinga brought a feeling of remorse to the victors, Hiroshima led them to greater efforts towards the achievement of the most vulgar and

THE United Nations' Educational Scientific Cultural Organization, whose motto is “Peace through Education, Science and Culture,” offers a valuable prize to the person who has made a lasting contribution towards World Peace. This prize is called the *Kalinga Prize*—a name which has been very wisely chosen, for no other would have conveyed so succinctly all the implications of a strife for peace. Kalinga is the name of an ancient district of India and even though it has been referred to often in the Buddhist Canon, it would have been of very little significance when compared with the mightier states of ancient India, to wit, Magadha. In the third century B.C., Kalinga was the scene of a great battle, attended, as usual, by bloodshed, starvation and destruction. But this battle was different for it drove its victor to utter repentance.

Asoka, the son of Bindusara—the slaughter of enemies, Amitraghāta—was a warrior of no mean repute. Did he not quell the rebellions of

despicable motive which could ever enter the human mind—annihilation.

From the Atom Bomb, they have gone to the Hydrogen Bomb and with the talk of an Sputnik Age comes the threat of Inter-Continental Guided Missiles. For what purpose are these supremely ingenious scientific developments encouraged? Instead of perfecting means of killing,

man should have diverted his scientific acumen for the welfare of humanity. There are many a dreadful disease whose cure remains a mystery to medical science. An effective cure of cancer, which would relieve the suffering of millions of people the world over, should, indeed, be considered a greater achievement than the most efficient guided missile.

But what will lead the world to this change of heart? Perhaps, another Battle of Kalinga. But man has degenerated to such a low level in the spiritual and moral sense that even the most horrifying sight of suffering will make no impression on him. Where lies the hope for man's future? That is the question.

THE STRUGGLE FOR LIGHT

By Ven. B. SHANTI BADHRA,

German Dhammaduta Society, Colombo.

IN the middle of the 7th century before the Christian era, King Suddhodana ruled over the Sakyan Kingdom which was on the borders of Modern Nepal. As he came from the Gotama family, he was called King Suddhodana Gotama. He had his chief palace in the chief city, Kapilavatthu.

On the full-moon day of May, 623 B.C., his chief queen Maha Maya brought forth a son in the Lumbini Grove which is half-way between Kapilavatthu and Devadaha. This memorable spot has been identified with the site of Rummunidevi in Nepal. Here, a stone pillar, erected by King Asoka, marks the holy spot where the prince was born.

On the fifth day after the birth of the child, King Suddhodana, in keeping with the ancient custom of the land, gathered together the wise men to choose a name for the prince. He was called Siddhattha which means all-prosperous-one who will be successful in everything he sets out to do. The king was happy beyond measure that a son and heir was born to him; but his happiness was tainted with a certain degree of sadness, for his queen Mahamaya had been ill since the birth of the child and her recovery was uncertain. She died just two days after the "Name-conferring" ceremony. The motherless babe was, thereafter, brought up by Princess Maha Prajapati, the sister of Maha Maya.

Prince Siddhattha grew up in luxury; but his studies and attainments necessary for a prince were not neglected. He soon became proficient in mind and strong in body. He was married early and was the

father of a son named Rahula. However, he felt tired of the comfortable, cosy, stall-fed life he was leading. Thoughtful as he was, he felt that his day to day existence was not the reality of life, but a holiday that had gone too long and become boring. He saw and painfully felt that life was sorrow; the sense of diseases and mortality, the insecurity, the uncertainty and the unsatisfactoriness of happiness worried him; pained and disgusted he broke away "black haired in the bloom of youth" from his loving wife and dear child, his anxious father and luxurious palace in search of a remedy for this universal suffering and disharmony.

During that period, India was steeped in the belief that asceticism and mortification of the body leads to purification and peace of mind. Prince Siddhattha, too, took the same road and put all his youthful energy into the ascetic practices prevalent at that time. In touching words the Buddha recapitulates his early struggle to the Ven. Sariputta in these memorable words "I practised the holding of my breath until it made a great roaring in my ears and gave me pain in my head as if one was boring into it with a sharp sword, or lashing me over the head with a leather strap. In my body also, I suffered pains as if a butcher were ripping me up with a knife or some one had flung me into a pit of red-hot coals.

"And then I practised loneliness. On the nights of the new moon and of the fullmoon, I went out to lonely places among the trees where the dead lay buried, and

stayed there all the night through, hearing the leaves rustling and the twigs dropping when a breeze blew, with my hair all standing on end with fright. When a bird came and lighted on a bough, or a deer or other animal came running past, I shook with terror, for I did not know what it was that was coming up to me in the dark. But I did not run away. I made myself stay there and face the fear and terror I felt until I had mastered it.

"I also went without food. I practised eating only once a day, then only once in two days, then only once in three days, and so on until I was only eating once in fourteen days. I have lived eating nothing but grass, nothing but moss, wild fruits and roots, wild herbs and mushrooms, wild rice and the dust scraped up off threshing-floors. I covered my body only with garments made out of rags from graveyards and dust-heaps, with old skins of animals that had died in the fields, with woven grass, with patches made of birds' wings and tails that I found lying here and there.

"In the lonely forests I lived alone, never seeing a human being for weeks and months. In winter, when it was cold at night, I stayed out in the open without a fire to keep me warm. And in the burning heat of summer I stayed out by day in the open under the sun; and at night I went into the close stifling thickets.

"I also practised what was called "Purification of food". I lived on nothing but beans, then on nothing but sesamum seeds, then on nothing but rice. And I reduced the quantity I ate of these day by day, until at

last I was eating only one bean a day, one sesamum seed a day, one grain of rice a day.

"And through eating so little food, my body became terribly thin and lean. My legs became like reeds, my hips like camel hoofs. My backbone stood out on my back like a rope, and on my sides my ribs showed like the rafters of a ruined house. My eyes sank so far in my head that they looked like water at the bottom of a deep well and almost disappeared altogether. The skin of my head grew all withered and shrunk like a pumpkin that has been cut and laid out in the sun. And when I tried to rub my arms and legs to make them feel a little better the hair on them was so rotted at the roots that it all came away in my hands.

"And yet, Sariputta, in spite of all these pains and suffering, I did not reach the knowledge I wanted to reach, because that knowledge and insight was not to be found that way, but could only be got by profound reasoning and deep reflection, and by turning away from everything in the world."

After six long years of the most excruciating practices, he realised that asceticism would lead him nowhere but to the jaws of death. He gave up those worthless practices and regained some measure of strength by taking adequate food. Having thus requitted health of body and strength of mind, he went up to the Bodhi tree at Buddha Gaya and sat beneath it with the solemn and iron determination unparalleled in the recorded history of the world—that even if all the blood in

his veins dried up, and all his flesh wasted away, and nothing was left of his body but skin and bone, from that seat he would not rise again until he found what he sought, reached the goal, discovered for himself and all men by which they could gain the highest happiness, be freed once and for all from the need to be born and to die, again and again in wearisome, never-ending round of the same pleasures and pains.

However, forces of darkness in the shape of Mara appeared and prompted thus: "Life is short. Men soon die; soon you, too, will die. Why do you not use the little time at your disposal to live fully and getting all the pleasures you can out of it before the night of death comes on, when you cannot have pleasures anymore. There is love; there is fame; there is glory; there is the praise of men; all to be had only if you try for them; all solid, certain things; all of them things you can feel, not dreams, visions and airy nothings. Why should you make yourself wretched in this lonely forest looking for something nobody has ever found."

Nevertheless, before long, he was able to dismiss this tormenting train of thought and attain true knowledge. At the break of dawn he awoke from darkness to light. He became the Buddha—the Enlightened One—the Awakened One. In the words of Barth he became "a finished model of calm and sweet majesty, of infinite tenderness for all that breathes and compassion for all that suffers, of perfect moral

freedom and exemption from every prejudice" that the admiring world could join William Shakespeare in acclaiming "What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a God!"

The word, Buddha, has nothing supernatural or mysterious in it. Simply and clearly it means the perfect penetration into the universally operative laws of Anicca (Change), Dukkha (Suffering) and Anatta (Soullessness). To put it differently, it means that he perceived the cause of sorrow and the way of putting an end to it. He repeatedly declared "One thing only, bhikkhus, now as always, declare I unto you, sorrow and the up-rooting of sorrow." The foundation of the Buddha Dhamma is, first, all life is sorrow; second, keep to the middle path. The Lord Buddha sums up these in the four Noble Truths. The first three Truths comprise the philosophy of Buddhism and the last, its morality.

For full forty years the Buddha carried the message of the Middle Path—that path which opens the eye and bestows understanding; which leads to peace of mind, to higher wisdom, to full-enlightenment, to Nibbana—from village to village and at the ripe old age of eighty he passed away to Parinibbana at Kusinara. But his perennial teachings remain a heritage of the seekers after Truth and Light, a guide through life to Peace and Lasting Happiness.

THE FORUM

We are pleased to publish an extract from a letter we have received from Mr. D. B. Jayasinghe, Webada:—"The Forum is a step in the right direction for which you deserve our thanks. It should be supported more whole-heartedly."

Mr. Jayasinghe, who is well known to our Readers as a forceful writer on thought-provoking subjects, joins in the discussion on

WILL BUDDHISM BE DESTROYED FROM WITHIN?

THERE can be no doubt that the downfall of Buddhism will be brought about from within because the Buddha Himself has told us that His religion will lose its

influence owing to the appearance of a pseudo-religion masquerading in the guise of Buddhism in the same way that gold will lose its value with the appearance of a cheap

substitute which can be passed off as the genuine metal. Nor can there be any doubt that this pseudo-religion has already arrived and established itself firmly in our midst.

In this respect, however, it is wrong to place the Tapasa monk in the same category as the Vinayavardhana movement because the former never tried to destroy his religion on the pretext of reforming the Sangha. It is time, therefore, that the public knew the truth regarding this unfortunate young man whose career I have watched with interest and even amusement.

Hemachandra Kularatne—that is his real name—was religiously inclined even during his school days. On leaving school his father tried his best to put him to some trade or to agriculture without success. His one interest in life was to become a monk. Accordingly he was taken to Maligatenna, an Aranya Senasana whose priests are held in the highest respect in this part of the country. Here he gained the impression that even the holy monks of Maligatenna fell short of the standard of conduct required by the Vinaya. It was not surprising, therefore, that the monks were reluctant to ordain him. He was next sent to Madunagala, another Aranya Senasana far away in the South and with the same result. He returned disappointed but instead of going to his father's house he took up his abode on a steep rock situated on the land called Webadakanda. Morning, noon and night, in rain or in sunshine Kularatne could be seen perched on the rock absorbed in meditation. At dead of night he slowly made his way to the local cemetery to continue his meditations. Even the village dogs looked on in awe and silence and refused to bark at him. At his request I gave him a copy of the second volume of the Visuddhi Magga containing the Dhutanga austerities which he performed to the very letter even going so far as to drink the unmentionable stuff referred to in that book. His difficulty was the Pansukula robe which was unprocurable. At this point an ex-priest gave him a robe and helped him to put it on. This was undoubtedly wrong but apparently he had no choice. On the following day he started on his travels, crowds following him wherever he went.

In the Footsteps of the Master

With measured tread and with downcast eyes he walked through the length and breadth of the land preaching the little Dhamma he knew by day and resting in a cemetery or under the shelter of a tree at night.

He did not hesitate to worship diligently at the sacred places he came across, nor did he go out of his way to criticise the regular Sangha adversely. But invidious comparisons were being made between the conduct of this self-denying young man and the regular clergy which became highly apprehensive of the way in which he was being idolised by the masses, particularly when he made the second mistake of ordaining all-comers and thus paving the way for yet another Nikaya. He and his Nikaya were promptly dubbed heretics. But the fact remains that it was only after his walking tour that the Sangha realised the importance of walking through the villages and preaching the Dhamma even as the Master Himself had done during His lifetime. We heard of several such walking tours recently and it would be a great pity if they are given up.

Having covered the whole island Kularatne decided to return to his starting point. One evening he was seen on the left bank of the Kelani near the ferry at Hanwella. The next morning he was seen on the right bank and the ferrymen swore that he had not gone through the ferry. The crowd immediately assumed that he had crossed the river in some miraculous way. What had actually happened was that a resident of Artigala further down the river had sheltered him for the night and ferried him across in the morning. But nobody would believe it and stories of more miracles began to multiply with the result that when he arrived in Webada he was followed by milling crowds trying to catch a glimpse of the new Arhat. Little wonder then that the adulation of the crowd went to his head and made him imagine that he was an Arhat or even a Buddha. Kularatne became a nine days wonder and as is usual in such cases interest began to wane after the ninth day. It was also discovered that some of his disciples were criminals wanted by the Police. Everybody expected this to be the last scene in the comedy, but fate had decreed otherwise.

Someone pointed out that he had been born the same month that the Anagarika Dharmapala had died. (As a matter of fact he was born a few days earlier). Kularatne's one ambition was now to go to India. Reluctantly his father obtained the necessary papers and Kularatne actually walked all the way to

Madras and back except for the short passage by boat. A few months ago Kularatne announced his determination to go to Calcutta but the father would not hear of it. What he subsequently heard was that the Maha-Bodhi Society had helped Kularatne out of some passport difficulties in Calcutta. The next he heard was that Kularatne was in Mandapam camp during the floods. A few days ago the *Lankadipa* carried a report to the effect that the Tapasa monk and his retinue after having been deported from Madras had gone into hiding in Ceylon. The truth of the matter is that Kularatne who had travelled alone had detrained at Maho and gone to one of his relations who is a well-known trader there. He promptly put Kularatne into a car and had him brought to Webada. It was then discovered that Kularatne had been disrobed and badly beaten up as the marks on his back show. Where he was assaulted it is not possible to say because Kularatne is not coherent in his speech and has apparently lost his senses.

This is the tragedy of a young man who tried to live his religion according to his lights and failed not because the lights were dim but because of the unwarranted interference of sensation-hungry crowds who tried to make him an Arhat even before he could do so himself.

As the Tapasa Nikaya is now practically extinct and the leader has lost his head the Sasana has nothing to fear from him or his Nikaya.

The Vinayavardhana Movement

The Vinayavardhana movement is on an entirely different footing. The public has yet to realise the gravity of the threat from this quarter. Even in the little village of Webada where we have three temples there are many supporters of the Vinayavardhana Society who have been pleased to give me free gifts of their publications for the distribution of which they appear to have all the funds they need. I went through some of them because I was under the impression that their object was the reformation of the Sangha as the name of their Society implies. But I found that none of these publications advance any concrete proposals for the reformation of the Sangha. They do not appear to be concerned with reforming bad monks

at all which is undoubtedly an urgent need of the day. On the other hand the way in which they want us to handle this situation is very interesting. In effect they want us to :—

(1) Refrain from giving alms or robes to any single monk because some of the monks are bad.

(2) Refrain from worshipping sacred objects like Buddha images, Bo-trees, Dagobas etc., because these are inventions of the bad monks designed for preying on the gullible.

It will now be seen that these very acts are precisely those which rightly or wrongly are accepted distinguishing marks of the Buddhist. If we accept these proposals therefore the very foundations of Buddhism will be razed to the ground. In other words, they want us to throw the baby out with the bath water not because they want to get rid of the dirty water, but because they want to kill the baby.

The only constructive aspect of their proposals is confined to the suggestion that we should swap our

yellow robed monks for the white robed monks of the Society who are called Anagarikas and who are just as willing to accept our gifts. If these monks are so good then, surely, they ought to be able to produce an Arhat or two from their numerous Aranya Senasanas. The bad monks have at least chalked out a way of becoming an Arhat within a week. Can they suggest a way of achieving this object in six days? Let them do this before asking us to swap the yellow-robed variety for the white.

Our Duty

It is obvious that this Society has a clear cut policy while those who wish to oppose it have none. Thus it happens that we keep on attributing different motives to a Society whose one motive is the destruction of Buddhism. Does it matter much where their money comes from? It may be that the devil himself is financing them. The question is now : are we to meet this threat and where is our money to come from?

Four years ago the Venerable Naranapitiye Siri Vimala of the

Jayasekerarama at Kinigama, presently residing at the Jayasingharama at Webada circularised 14 Nayaka Theros including those of Malwatta and Asgiriya drawing their attention to the dangerous activities of this Society and begging that something should be done. Up-to-date he has not even received an acknowledgment to his letters. Thereupon his Dayakayas headed by Mr. D. M. Jayasekera of Kinigama, formed a society for the express purpose of controverting the Vinayavardhana propaganda. It issued three pamphlets written by the said priest and distributed 5,000 copies of each free. The fourth issue could not be published for want of funds. The priest's bitter complaint even today is that funds cannot be found for a good cause.

Above all a voluntary reformation of the Sangha is necessary because it is idle to pretend that there is no truth whatever in the charges made by the Society against the priesthood.

D. B. JAYASINGHE.

THE YOGA BODHISATTVA RULES

*Translated by the late Venerable Fa Fong, Lecturer in Buddhist Philosophy,
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(Continued from last issue)

(4) *The 3 Rules Pertaining to Zeal and Progress (Virya).*—If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, controls his disciples with a mind of affection in order to obtain their attendance, he is said to have committed a misdeed and it is a violation—an intentional one. If he controls his disciples not for the purpose of getting their attendance and without a mind of affection, he is not regarded as having committed a misdeed.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, indulges himself in sleeping, lying awake or reclining on a

couch at an improper time and to an excessive degree, he is said to have committed a misdeed and it is a violation—an intentional one.

But he is not regarded as having committed a misdeed, if he does so either because he is ill ; or he is weak and exhausted after walking a long way ; or he wishes to cut off the desires that have arisen in his mind, etc., as stated before in detail.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, wastes his time by gossiping about worldly affairs with a mind of affection and impurity, he is said to have committed a mis-

deed and it is a violation—an intentional one. If he wastes time out of forgetfulness, he is also said to have committed a misdeed and it is a violation—but it is an unintentional one.

But he is not regarded as having committed a misdeed, if he listens to other people's gossip for a moment with a right mind in order not to offend them ; or it is about a very curious affair ; or he just makes a brief inquiry ; or he answers other people's inquiry.

(5) *The 3 Rules Pertaining to Meditation (Dhyāna).*—If a Bodhisattva in the observance of the

Bodhisattva's Disciplinary Pure Rules, does not go to a teacher's place, with a mind of dislike and hatred, or out of pride and insolence, to beg him teaching the way of meditation so as to concentrate his mind, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not do so out of laziness or slackness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not go to a teacher's place either because he is ill; or he is weak; or he knows that the teacher teaches wrongly; or he is well-learned and has the power of wisdom to concentrate his mind; or he has already learned what should be taught to him.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, has the cover of desire and bears it without giving it up, he is said to have committed a misdeed and it is a violation—an unintentional one.

But he is not regarded as having committed a misdeed, if he wishes to cut off the desires that have arisen in his mind. Although strenuous and energetic he may be, the klesas are fierce and may cover up his mind, and thus he is apt to do so from time to time.

As the mental cover of desire, the other four mental covers of anger, drowsiness, excitability and doubt should be regarded in the same way.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, over-indulges himself in meditation and deems it as a merit, he is said to have committed a misdeed and it is a violation—an intentional one.

But he is not regarded as having committed a misdeed, if he wishes to cut off the desires that have arisen

in his mind, etc., as stated before in detail.

(8) *The 8 Rules Pertaining to Wisdom (Prajñā)*.—If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, has such views and holds such theories that a Bodhisattva should not study the teachings of the Sravakayana and should not accept and practise such teachings, saying, "What is the use for a Bodhisattva to study, to accept and to practise diligently the teachings of the Sravakayana?" he is said to have committed a misdeed and it is a violation—an intentional one. Why? Because a Bodhisattva should even diligently study the books and treatises of the heretical schools, not to say the Words of the Buddha.

But he is not regarded as having committed a misdeed, if he says so to a person who practises the Dharma of the Smaller Vehicle, so that he may give it up.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, gives up the Bodhisattva-pitaka while he has not yet thoroughly learned it, and studies the Sravaka-pitaka, he is said to have committed a misdeed and it is a violation—an unintentional one.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, diligently learns the heretical and "outside" doctrines while he has not yet thoroughly learned the teachings of the Buddha at a moment when there are the teachings of the Buddha, he is said to have committed a misdeed and it is a violation—an intentional one.

But if he is extremely clever, or if he is able to learn it quickly and can remember it for a long time, or if he has already learned the teachings of the Buddha as they truly are,

and has some achievements and would not hesitate about the Truth, he may spend two-thirds of the every day in learning the Words of the Buddha and one-third, the heretical doctrines. In such a way he is not regarded as having committed a misdeed.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, studies the heretical and "outside" doctrines profoundly, beyond the scope of the Bodhisattva Dharma, and enjoys the learning deeply, taking a delight in it and not regarding it as some bitter drug, but being addicted to it, he is said to have committed a misdeed and it is a violation—an intentional one.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not believe and does not understand, but calumniate and defames the Bodhisattva-pitaka, the most profound and supreme Truth, and the inconceivable supernatural powers of the Buddhas and the Bodhisattvas, being unable to understand the meaning and the Dharma, saying that it is not spoken by the Buddha and thus cannot benefit and comfort living beings, he is said to have committed a misdeed and it is a violation—an intentional one.

Such calumniations may be said out of one's own unreasonable will, or one may say so in concord with others.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not understand and is unable to comprehend the most profound Truth, he should under such circumstances oblige himself to believe and accept it and should learn it without prejudice, thinking, "I am no good and blind, without the Eye of Wisdom, and thus I calumniate what the Buddha has

spoken and the profound teachings of all the Buddhas." A Bodhisattva should thus think himself as ignorant and respect the Tathagata, and he will perfectly understand the Dharma of all the Buddhas as it truly is. Acting rightly in such a way, he is not regarded as having committed a misdeed. Although he does not understand the Truth, he does not calumniate it.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, as a mind of affection or has a mind of hatred towards other people, or if he praises himself and defames others, he is said to have committed a misdeed and it is a violation—an intentional one.

But he is not regarded as having committed a misdeed, if he does so either because he intends to control the evil "outsiders" or he wishes to maintain the Noble Teachings of the Tathagata; or he wishes to rectify others, etc., as stated before in detail; or he wishes to help those people who do not yet have Pure Faith to have Pure Faith, and those who have it, to increase it.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not go to listen to some one preaching the Dharma, discussing or debating about it, out of pride and insolence, with a mind of dislike and hatred, or with a mind of displeasure and anger, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not go out of laziness or slackness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not go to listen to a preaching either because he does not know that there is such an occasion; or he is ill; or he is weak; or he knows that the preacher preaches wrongly; or he wishes to please the mind of the preacher by not going to listen to him; or he has already learned what is being preached, which he fully understands and has heard about it repeatedly before; or he is already sufficiently well-learned; or he does not wish to interrupt his meditation; or he is diligently practising the Bodhisattva superior meditation; or he knows that he is most stupid and his perception is very dull, and that it is difficult for him to embrace and practise what is being preached and it is difficult for him to concentrate his mind on it.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, purposely despises a preacher, without showing respect, or sneers or jests at him, nagging about the words spoken by him, not trying to understand the meaning, he is said to have committed a misdeed and it is a violation—an intentional one.

E2. The Eleven Duskṛta Rules Pertaining to the Four Bodhisattva Virtues

(1) *The 2 Rules Pertaining to Co-operation (Sāmānarthatā).*—If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not assist and accompany other people in the affairs which it is right for them to do, with a mind in the affairs which it is right for them to do, with a mind of dislike and hatred, or with a mind of displeasure and anger, in such affairs as he is able to assist—when other people are travelling on the way, or in their rightful business, or in managing and protecting their property, or in the conciliation of a lawsuit, or in some felicitous event, or in some beneficial deed,—he is said to have committed a misdeed and it is a violation—an intentional one. If he does not assist other people out of laziness or slackness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not assist other people either because he is ill; or he is weak; or he knows that they can do their own business without his assistance; or he knows that they have some one else to depend upon; or he knows that the affair which needs his assistance will cause wrong and unrighteous results; or he wishes to rectify them, etc., as stated before in detail; or he has previously promised to assist some one else; or he has requested some other one who is more competent to assist them; or he does not wish to interrupt even momentarily some good deed which he is just practising diligently; or he is stupid and unable to bear the responsibility, etc., as stated before in detail; or he wishes to please the mind of more people; or he is acting according to monastic regulations.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not go to attend other people when they are suffering from some serious illness, with a mind of dislike and hatred, or with a mind of displeasure and anger,

he is said to have committed a misdeed and it is a violation—an intentional one. If he does not go to attend others out of laziness or slackness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he is ill; or he is weak; or he has requested some other one who is more competent to attend them; or he knows that the sick people have some one else to depend upon; or he knows that the sick people are strong enough to attend themselves; or he knows that they are suffering from some chronic disease and able to attend themselves; or he is just diligently practising some great and supreme good deed; or he does not wish to interrupt his practice of the good deed; or he knows that he is most stupid and dull and unable to bear the responsibility, and that it is hard for him to concentrate his mind on the matter; or he has previously promised to attend some one else.

Just like attending the sick, he should also assist and accompany those people who are suffering, so as to rid them from their suffering.

(2) *The 1 Rule Pertaining to Affectionate Speech (Priyavacana).*—If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not teach the true Law to those people who come to beg the Law, with a mind of dislike and hatred or with a mind of displeasure and anger, for not knowing the Law they would act wrongly and unreasonably, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not teach the true Law out of laziness or slackness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not teach the true Law either because he is ignorant; or he is weak; or he has requested some other one who is more competent to teach it; or they themselves have the power of wisdom to know it; or they have other good friends to teach them; or he wishes to rectify them, etc., as stated before in detail; or he knows that if he teaches the true Law, he would incur other people's dislike and hatred; or they use evil language; or they embrace it in a wrong way; or they show no honour and respect; or he knows that they are of a stupid nature.

(3) *The 4 Rules Pertaining to Charity (Dāna).*—If a Bodhisattva

in the observance of the Bodhisattva's Disciplinary Pure Rules, does not desire to repay other people for the favour they have previously shown him, without knowing and acknowledging the favour, with a mind of dislike and hatred, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not repay other people out of laziness or slackness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not repay other people either because he is diligently practising the Dharma; or he is unable to do it; or he did not receive the favour; or he wishes to rectify them, etc., as stated before in detail; or they decline to accept the repayment, although he wishes to repay them.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not go to console other people, with a mind of dislike and hatred, when he sees that they have fallen into the suffering position of losing their property, their relations or their official posts, being in a very grievous and sorrowful state, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not go to console other people out of laziness or slackness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not go to console other people with the reasons as stated before in the Rule about giving assistance to other people.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, who is in possession of such necessities of Life as drinks, food, etc., does not give them to other people, with a mind of dislike and hatred or with a mind of displeasure and anger, when they come to beg for such necessities of life, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not give such things to other people out of laziness, slackness or unmindfulness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not give such things to other people either because he has nothing that is presentable; or they beg for improper or unfitting things; or he wishes to rectify them, etc., as stated before in detail; or those who come to beg for such things are disliked by the king and he wishes

to please the mind of the king; or he is acting according to monastic regulations.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, in the taking care of disciples, does not rightly teach and admonish them frequently with a mind of dislike and hatred, or does not, on behalf of them, properly beg for garments, drinks, food, beddings, medicines and the other necessities of life from some elder laymen or brahmins who have pure faith, when he knows that his disciples are in want of such things which he should supply them from time to time, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not teach and admonish his disciples and does not supply them with the necessities of life, out of laziness, slackness or unmindfulness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not do so either because he wishes to rectify them, etc., as stated before in detail; or he is acting according to monastic regulations; or he is ill, or he is weak; being unable to do it; or he has requested some other one who is more competent to do it; or he knows that his disciples are all well-known in the world, having great virtues and being able to seek their own garments and the other necessities of life; or he has already taught and admonished them as he should rightly teach and admonish them; or he knows that among his disciples some have been "outsiders" who came to him with the intention to steal the Dharma from him and are worthless and unteachable.

(4) *The 4 Rules Pertaining to Conduct Profitable to Others (Arthakṛtyā).*—If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not act according to the wishes of other people, with a mind of dislike and hatred, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not act according to the wishes of other people out of laziness, slackness or unmindfulness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does act according to the wishes of other people, either because what they wish is unfitting for them; or he is ill; or he is weak, being unable to act so; or he is acting according to

monastic regulations; or what they wish and what is fitting for them, is not the wish of and is unfitting for more people; or he wishes to control the different evil "outsiders"; or he wishes to rectify them, etc., as stated before in detail.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not extol other people who are truly virtuous, or does not praise those who are truly praiseworthy, or does not say good when other people's saying are truly good, with a mind of dislike and hatred, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not do so out of laziness, slackness or unmindfulness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not extol other people either because he knows that they have few desires by disposition and he wishes to please their mind, or he is ill; or he is weak; or he wishes to rectify them, etc., as stated before in detail; or he is acting according to monastic regulations; or he knows that his praise will cause them to have such vices as pride and insolence and he does not wish them to have such vices; or he knows that their virtue is not true virtue, although it looks like one, or that their fame is not good fame, although it looks like one, or that their sayings are not good sayings, although they sound good; or he wishes to control the different evil "outsiders"; or he wishes to wait and see the conclusion of their sayings.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, sees some people who ought to be blamed, punished or expelled, but he, with a mind of impurity, does not blame them or he blames them but does not punish and rightly admonish them, or he punishes and rightly admonishes them but does not expel them, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not blame or expel others out of laziness, slackness or unmindfulness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does not blame or expel others, either because he knows that they are incurable, cannot be spoken to, liable to use coarse language and liable to dislike and hate people, and should be

renounced ; or he wishes to wait for some time ; or he knows that by doing so he will cause quarrels and disputes ; or he knows that by doing so he will cause a turmoil and a schism among the Sangha ; or he knows that they have no prejudice and are quite ashamed of themselves, and that they will soon purify themselves.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, who is accomplished in the different sorts of supernatural powers and in the powers of transformation, and who could awe those people who should be kept in awe, and control those who should be controlled, does not show supernatural powers and does not awe and control others in order to avoid the faithful donors, he is said to have committed a misdeed and it is a violation—an unintentional one.

But he is not regarded as having committed a misdeed, if he does not show supernatural powers, etc., because he knows that most of the people have prejudice and are evil "outsiders" who calumniate the Sages and the Saints and who hold wrong views.

F. Conclusion

But a Bodhisattva is not regarded as having violated any of the Rules, if his mind is seriously insane, or he

is in the suffering of heavy pains, or he has not vowed to observe the Disciplinary Pure Rules.

G. Explanations Pertaining to Confession

A Bodhisattva, after having received the Disciplinary Rules from some competent person, should not violate them from the very beginning, in a state of Perfect Purity, with the utmost esteem and respect, in order to enjoy the Mental Bliss of Learning, the Mental Bliss of Enlightenment and the Mental Bliss of Benefiting all the Living Beings.

In case a Bodhisattva has violated any of the Rules, he should immediately make a repentance according to the Law, so that he may restore his purity.

Any Bodhisattva who has violated any of the Rules, should know that it is done under evil influence, and should make an open confession to some competent person of either Mahayana or Hinayana Sect, who can understand what is said to him.

If a Bodhisattva has violated the Parajika Rules with the major klesa, he has thus lost the Disciplinary Rules and should make another vow to observe the Rules again.

If he has violated the Parajika Rules with the medium klesa, he should make an open confession to

three or more competent persons, to whom he should say, "Elders, or Virtuous Ones, my name is such and such. I have done such and such a thing and it is a violation of the Bodhisattva Vinaya. It is an evil and it is a sin." And the rest should be done according to the way of open confession of sins of a Bhiksu.

If he has violated the Parajika Rules, or the other misdeeds, with the minor klesa, he should make an open confession to one competent person in the same way as stated above.

If there is no competent person to whom a Bodhisattva can make an open confession, he should make a vow to himself with a mind of purity, saying, "I determine to take great care not to violate the Rules in the future." And thus he is purified from his sin.

H. General Conclusion

Again, all the things as stated above which a Bodhisattva should learn, are taught by the Buddha on different occasions as are recorded in the Sutras. They are the Rules for discipline, for learning the good Law and for benefiting all living beings. Now they are taught comprehensively in this Bodhisattva Matrkā which a Bodhisattva should respect, learn and practise fervently with utmost devotion.

All members are kindly requested to donate at least one year's membership fee to the Fort Branch Building Fund, and enrol a new member each month.

For particulars please write

Hony. General Secretary,

Y. M. B. A.,

Colombo.

NEWS AND ANNOUNCEMENTS

DONATIONS FOR BRANCH BUILDING FUND

Pelmadulla Valley Tea & Rubber Co., Ltd. ..	Rs. 200/-
Mr. D. A. Ranasinghe ..	25/-
Sir Cyril de Zoysa ..	25,000/-
Mr. W. D. Hewavitarne ..	1,000/-
Mr. L. R. Goonetilleke ..	1,000/-
Messrs. Clarence Amerasinghe & Co., Ltd. ..	2,500/-
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Dr. L. C. Gunasekera ..	375/-
Mr. H. S. Gunasekera ..	375/-
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Mrs. G. de Soysa ..	375/-
Mrs. G. W. Karunaratne ..	375/-
Mrs. U. S. Karunaratne ..	375/-
Estate of late D. P. Balasuriya ..	4,974/50
Mr. T. P. Balasuriya ..	25/50
Wijayasiri Stores, Hingurakgoda ..	49/-
Dr. P. Kulasinghe ..	500/-

NEW MEMBERS

Members Elected on 5.2.58 : S. de S. Wimalaratne, 90/4, Avondale Road, Colombo 10; Sidat Sri Nandalochana, 9, Asoka Gardens, Colombo 4.

Members Elected on 17.2.58 : W. G. S. Boteju, No. 64, Pendennis Avenue, Colombo 3; E. Wickremaratchi, 15, Turnour Road, Colombo 8.

BEFORE A BUDDHA STATUE

By J. P. PATHIRANA

On bended knees and downcast eyes
this ivory picture so serene and nice,
Smiling lips and face so clear and clean,
Struck by the Beauty of the Compassionate One,
Unequalled to any other of earthly creation,
Give me the power, O'Master,
On bended knees here, before you
Enveloped in this world of stress and strife
unhappiness, jealousy and cares of life,
I take refuge in thee, in the Dhamma fine
Liberate me from this surging Samsara,
with open jaws lies the inevitable Mara

Solace and salvation for I seek thee,
Before your radiating countenance my
worries are free.
100/6, Maligakanda Road,
Colombo 10.

NYANATILOKA MAHATHERA REMEMBERED IN YUGOSLAVIA AND CZECHOSLOVAKIA

ONE of the best and longest articles in memory of the late German Mahathera Nyanatiloka appeared in Yugoslavia, viz. in the monthly Literary and Cultural Review—*Krugovi*, VI, 7, 1957, Zagreb, pp. 632-635, full four pages of excellent memories on the late Buddhist monk scholar. The author of this Croatian "In Memoriam," is Cedo Veljacic, a diplomat and Orientalist, who may come soon to Ceylon as an envoy of that country after the closure of his embassy in Bonn. He made use of the pages of the Literary and Cultural Review for not only describing the life and work of the Buddhist scholar from Wiesbaden, but also for giving an excellent summary of the Dhamma in the Word of the Buddha by Nyanatiloka, and in the words of Ven. Soma in his translation of Kalama-Sutta, which appeared recently in one of the issues of the Buddha Rasmi published by Mr. R. Semage of Colombo. Thus the Orientalist overcame the anti-religious bias in those countries by giving a literary and cultural treatment to a discussion on the Dhamma.

The same treatment is used by the Czech Lecturer in Pali Buddhism in Prague University, Dr. Ivo Fisher, Ph.D., who is also expected shortly in Ceylon and India on a Research and Study visit to the East. In *Novy Orient* of Prague, he publishes articles on current affairs in the Buddhist East with a tendency to Historical, Literary and Cultural treatment of the subject, for that is permitted and even encouraged in those parts of the world, where pure Dhamma might give suspicion to propagating another religion, a thing not so much liked and wanted there.

C. NYANASATTA THERA.

WESTERN BUDDHISTS' CONTRIBUTION TOWARDS FLOOD RELIEF IN CEYLON

AMONG the first contributors to the Fund for Flood Relief in Ceylon was the Rev. Devamitta Upāya, better known as Rev. Frank Newton, Preceptor, Harmony Buddhist Mission, Clarksville 3, Ark., U.S.A. In his airmail letter of 31.12.57 he writes: "We have just become aware of the terrible floods in your country, and the radio and the television report great suffering among our brethren there, hence in view of this, we have ordered a cheque for Rs. 143.44 to be paid to you for the alleviation of suffering." Now this amount has been sent by Mrs. L. S. Polpitiya of Hondella, Polgahawela to the Ven. C. Nyanasatta Thera of Kolatenna Hermitage, Bandarawela, one of the victims of the recent floods in Ceylon. Half of his hermitage will have to be re-built to save the other half.

CONTRIBUTIONS TO FLOOD RELIEF FUND

Mr. B. D. D. Perera ..	Rs. 15.00
Mr. H. S. Gunasekera ..	50.00
Mr. G. D. P. Goonewardene ..	10.00
Mrs. M. Hinni Hamine ..	5.00
Mr. B. P. Balasuriya ..	50.00
Mr. D. U. D. G. Pinto ..	10.00
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Mr. P. A. de Silva ..	5.00
Mr. E. S. Amerasinghe ..	150.00
Mr. W. A. G. Abaya ..	10.00
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